

THE GUIDON

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THE GUIDON.

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In the commercial world it is found necessary, at stated times, to take account of stock, balance the profit and loss of business, and make a fresh start. Some such course is necessary in a properly conducted life. If we are wise we take stock of something more than goods. It becomes us to consider what we *are* quite as much as what we have. What does life mean to us? Have we any object in it, and if we have is it the best and truest of which we can conceive? We look around and behold our fellow-men pursuing widely different ends. Some are scarcely lifted above the lowest form of animal existence; they can not be said to *live* in any sense befitting the destiny to which, as human beings, they are called. Slaves of their passions, without ambition for any higher life, with no end in view beyond indulgence and enjoyment, they fall below any true standard of manhood. Another division differs only in being rather more decent in their habits, and more energetic in character. Their end is equally selfish, though their form of indulgence is on a higher plane, and they contribute more perceptibly to the general good. They are pushing, active, busy workers. Toward some point they struggle mightily, and being unimpeded by sympathy or consideration for their fellow-men, nor over scrupulous as to methods, they are successful. Wealth is theirs, position, influence of a certain kind,

power. They are envied by the unthinking, and they command the qualified respect that always is paid to the man that succeeds; but though they gain the whole world, they are lost to all that is best and highest in life, and with poverty of soul, of what good are their riches?

And what is the end in life of those whom we most respect and reverence? Perhaps if one word can express it, that word is Faithfulness. They find something else in the world than opportunity of self-seeking and material prosperity. They feel there is a purpose in it, and that for them the ordained way is to stand upright, with courage and trust, and quit themselves like men. They are not worrying about saving their souls; they have quite enough to do to live as they feel they ought to in this world, and a God that can not be trusted to do what is best in the next is below their conception. They are not, however, mere doers and bearers, stoical and stern. They find the world beautiful and good, though not free from perplexing problems and much that must give pain. They are as happy as they may be, and enjoy the more that they believe its results to be in the hands of One, all-wise and all-good. They are full of good will and rejoice in serving others. They are not greatly self-conscious, but are apt to forget themselves in following the high ideal of their lives—simply, day by day, to do God's will as it is reflected in an honest conscience. They are not perfect; they err, and they bear as best they may the consequences of their errors. They fall short of satisfying themselves, but they go on, being patient with themselves as well as others, and steadfast and faithful to the end. These are nature's noblemen, God's loving, trusting children, and whatever their lot in life, they are rich, for they have chosen the better part. In determining our life we surely have free-

dom of choice. God compels none of His children to virtue or goodness. It is a moral world, and being such, goodness must be chosen or it cannot be goodness.

We may travel in the broad path that many follow, or we may choose the narrow and less frequented. We may sink to the level of the brute, or, God helping us, we may rise till the human touches the divine. Whatever we are able to attain, let our aim be high. An old English poet has felicitously described the true type of manhood. Listen to the words of Sir Henry Wotton:

"How happy is he born and taught
That serveth not another's will;
Whose armor is his honest thought,
And simple truth his utmost skill;
Whose passions not his masters are,
Whose soul is still prepared for death,
Untied unto the world by care
Of public fame or private breath;
This man is freed from servile bands
Of hope to rise or fear to fall;
Lord of himself, though not of lands,
And, having nothing, yet hath all."

WHAT TO LIVE FOR.

THE GUIDON finds upon its table a sermon, entitled "What to Live for," by Rev. Leslie W. Sprague of Pomona, printed by a member of his congregation. It is a manly utterance, clearly and forcibly setting forth that life *is* worth living, or rather that it *may be* if we make the best of every possibility. He says: "Our life is worth no more than our aims, our thoughts and our deeds." He makes an earnest plea for high aims, and the relegation of wealth, ease and power to their proper places as means to higher living. Self-improvement, a finer sense of honor and truth are what we should live for. Character is the chief end of life. Also, "We should live for human blessedness; live that we may aid; live that we may impress others, uplift their aim, encourage their hope." Finally, "We are called upon to live up to our present highest ambition, and to raise that desire to the noblest and the best."

The discourse breathes a fine spirit of pure, practical Christianity of the broad, inclusive type, and we rejoice that the people of Pomona have such a gospel preached unto them.

ALAMEDA SOCIETY.

The Second Annual Meeting of the First Unitarian Society of Alameda was held in Masonic Hall Wednesday evening, April 13. Mr. C. S. Peck, President of the Board of Trustees, reviewed in a general way the society's work during the past year, and congratulated his associates on the progress made.

Secretary G. H. Murdock reported that all expenses had been met and that the society was out of debt.

The Building Committee reported that the Grand street lot (price \$4100) had been entirely paid for.

Mrs. Baurhyte, Secretary of the Unity Circle, gave an account of the work by the ladies. During the year they raised \$1600.

The pastor, Mr. Dodson, in an informal report said that the best work of the society—its intellectual and moral life, growth and influence, its social enjoyment and the religious guide and help it has afforded—does not admit of statistical report. He had aimed to supplement the pulpit teaching by formation of a class for systematic study. During the year sermons and lectures have been delivered by Dr. Stebbins, Rev. Mr. Van Ness, Rev. Mr. Wendte, and Rev. Minot Savage of Boston. A series of Sunday evening lectures has been delivered by professors from Leland Stanford Jr. and California State Universities. The pastor expressed his appreciation of the perfect freedom given him and the unfailing confidence with which he had been supported by the the society.

Dr. Stebbins was pleased to see among the active supporters of the new churches on this side of the bay, many who were formerly members of his congregation. And his remark made in pleasant humor is seriously true,—that these graduates of the First Church in San Francisco have been well educated and are sufficiently inculcated with truth to be proof against religious diseases. In his remarks on Unitarianism, the Doctor showed how inadequate is the name to express the meaning of our position. We see in the founder of our religion a human being; Unitarianism is the humanizing of God.

and the exaltation of humanity into relations of love and trust with Him.

Mr. Van Ness gave a definition of Unitarianism from a practical point of view. It means "*devotion* to the best within us," endeavor after character in religion and thorough honesty in life. This devotion to the principle of righteousness, and refusal to follow the conventional methods and ideal, was likened to that of primitive Christians, the first Protestant reformers. Because of its persistently honest methods the continued success of the society was predicted.

Mr. Wendte spoke of the grand modern philosophic conception of the unity of all force—of all life "from that of the worm to that of the archangel." We aim to unfold the religious significance of this sublime idea with which our religious name is happily harmonious.

To the efforts of each of the three visiting ministers the existence of the Alameda Church is in varying measure due, and their many happy words of congratulation and encouragement were enthusiastically received.

The following gentlemen were chosen Trustees for the coming year: C. H. Shattuck, F. W. Van Sicklen, Geo. E. Plummer, Geo. H. Murdock, C. S. Peck, Daniel Swett, Wm. Baurhyte, J. Browning, B. F. Giddings.

◆ "THE NEW WORLD."

We desire to call the attention of the readers of THE GUIDON to a new literary and religious publication of great importance to our liberal cause. It has been decided to change or transfigure the existing *Unitarian Review* into a quarterly, representing not simply Unitarian scholarship, but the larger interests of advanced thought and culture in all the sects and schools, and outside of them all. The title chosen for it is *The New World*, which is a happy indication of its spirit and purpose. It will be under the charge of an editorial committee consisting of Professors Charles Carroll Everett and Crawford Howell Toy, of Harvard; Rev. Orello Cone, D. D., President of Buchtel College, and Rev. Nicholas Paine Gilman (managing editor). The new periodical will

have two hundred pages in each issue, one-quarter of which will be given to the careful review of important books in its field. As the names of the committee indicate, the new review will endeavor to discuss religion, ethics and theology from the standpoint of liberal thought. Uncommitted to any denomination, it will enlist the support of scientific scholars and progressive thinkers at home and abroad, in the thorough treatment of the great problems of modern life and thought—in religion, ethics and theology. Interpreting these three terms in a broad sense, the conductors of the new review hope to fill an evident void in periodical literature by issuing a liberal religious quarterly of the first order, with large financial backing.

The first number contains articles on "The Historical and the Ideal Christ," by Prof. C. C. Everett, of Harvard University; "The Future of Liberal Religion in America," by Prof. J. G. Schuman, of Cornell University; a paper commemorating the life and work of the eminent Old Testament scholar, Dr. Abraham Kuenen, by Prof. C. H. Toy, of Harvard; another on "The Theistic Development of Buddhism," by Prof. J. Estlin Carpenter, of Oxford; another on "The Common, the commonplace, and the Romantic," by Rev. W. R. Alger, and several other articles by leading liberal scholars, with fifty pages of careful book reviews by specialists.

The subscription price is \$3.00, and it is to be hoped that many of our liberal thinkers on the Pacific slope will become subscribers. Your pastor will doubtless receive names and money for the new journal.

The number and quality of Unitarian publications is both testimony to what we are, and promise of what we shall be. Such representatives as the *Christian Register*, *Unity*, *The Unitarian*, and the sumptuous *New World* are noble planets in the firmament of liberal thought, and there is an increasing number of little twinkling stars that are content to do their part, and rejoice that their lesser surface is lighted by the same sun.

OH, COULD I TELL IT!

(From the German, by Chas. W. Wendte.)

When I was yet an urchin small—
 'T is long ago, but I recall
 My playmates often laughed at me;
 Then homeward I ran angrily,
 And sobbing, cried, "O, stop your bother!
 I'll go and tell it to my mother!"

I grew in time a little man,
 And—as boys will—I oft began
 To tease, and quarrel with my mates,
 But faring ill—O, cruel fates!—
 Smarting with blows from one or t' other,
 I cried, "I'll tell it to my mother!"

When, later on, I went to school,
 Too strict I found the teacher's rule;
 I tried so hard to do his will,
 But all in vain—he scolded still;
 Until I sought my tears to smother,
 And thought, "I'll tell it to my mother!"

Ah! since that long departed day
 My mother dear has passed away;
 Sorrow and pain have wrung my breast,
 'Till oft, with cares and woes oppressed,
 I think of this time and that other—
 Oh! could I tell it to my mother!

THE UNITY MISSION CHURCH.

(Read at Woman's Meeting, San Francisco, March 19th.)

About the beginning of February, 1891, placards and announcements scattered throughout the Mission informed the people of that district that the distinguished clergyman Rev. W. R. Alger, of Boston, would hold Sunday evening services in Mission Opera Hall. Naturally, curiosity to see and hear this well-known speaker brought out large audiences.

In company with Mr. Alger, Mr. Van Ness, Superintendent of Unitarian Churches, was seen. At the conclusion of each meeting he requested those who were interested to remain and give him their names. A fair proportion having done so, and the interest increasing, it was deemed advisable to makethese services permanent. Accordingly Mr. Van Ness in person took charge, and for greater convenience moved to the hall at the corner of Twenty-first and Howard.

Unfortunately, in the months that followed, Mr. Van Ness was called away very fre-

quently, and the services therefore took on a degree of uncertainty which made the interest flag and the attendance rapidly decrease. Fortunately, through the visits of certain well-known clergymen—the Revs. Edward Everett Hale, Minot Savage and Dr. Stebbins—considerable enthusiasm was occasionally awakened. A nucleus of persons thoroughly interested brought in others, and at last in December it was thought that the movement had gained sufficient strength to take on an organized form.

A committee being appointed from those most interested, a constitution was drawn up and a board of nine trustees suggested. Afterwards, at a congregational meeting held at the close of one of the Sunday services, the action of the committee was ratified, and the Mission Unitarian Church came into existence. At the first public meeting of the new church, there were Revs. Stebbins, Wendte, Payne and Dodson, who in short addresses congratulated the infant church and wished us the kindest God-speed.

Some time in April Mr. Van Ness organized a Sunday School. After as strong fluctuations as those shown by the church, the Sunday School acquired organized life, and at the first annual meeting reported an average attendance of sixty-two pupils and nine teachers.

In October a number of interested persons met in Mission Music Hall and organized a literary club. The christening bestowed upon it the name "Unity Club." To take up the ten greatest novels of the world for study and discussion has been the work allotted for the year. Five have already been considered, the interest in the work is increasing, and a membership of sixty we feel to be a substantial attestation of the work accomplished.

Our church membership is seventy-one. We wish it were larger and we feel it will be. In a city of San Francisco's population surely it is not too much to expect that there is room and work for two Unitarian homes. We realize that we have plenty of work, and we need all the kindly advice that can be

given. We are in a section of churches, and the Mission has seen a revolution in new churches to replace the old ones in the past few years. As the people are accredited a church-going one, we feel that by reason of contiguity and habit many persons found grooves into which they have simply drifted. Many of these would have gravitated into the congenial atmosphere of a Unitarian church, had there been one in this district. Habit being a formidable adversary, we can hope to gain but few from that number. Our area will have to cover more than the Mission proper, and we as yet find our resources not sufficient to canvass our probable territory.

The broad principles of Unitarianism preclude proselyting; still, I cannot but feel when I look at the progress made by other organizations, that until the last few years California has been a neglected field. I have a vague suspicion that the older churches and communities of the East absorbed some of that uncomplimentary theory that the people of California were in a semi-benighted condition and not ready for advanced thought. Or are we so far West that we had to be neglected? However, the work in all sections in the past year should be a beacon-light guiding and encouraging renewed efforts.

On behalf of our Mission Unitarian church I extend a cordial welcome to all to visit us. Not being able to come yourselves, enlist the co-operation of friends within convenient distance of our church. We have been gently chided on account of the decreased attendance during Mr. Van Ness's enforced absence, and I admit that there has been good reason for the admonition. Journeying on together in these first steps, we seem to feel so in need of the helpful atmosphere he brings to us. I know it leaves us open to the charge of being ardent followers of Mr. Van Ness's personality, but I feel sure that if the ever-changing dial of circumstances permits him to remain with us, I can answer for our Unitarianism under his guiding hand.

—MRS. F. D. CIPRICO.

PUNDITA RAMABAI.

So many contradictory accounts have been published of the measure of success that has attended the efforts of Pundita Ramabai's work in India, that her friends and supporters will be relieved to learn the actual facts, as communicated by the Corresponding Secretary of the Ramabai Association of America:

"The Sharada Sadan is now more prosperous than ever before, the storm of opposition which assailed it after its removal to Poonah having abated. There are now forty pupils in the school, twenty-eight of whom are high-caste child-widows, wholly dependent upon the association. Many of these latter are little girls, placed under Ramabai's protecting care by their own parents, which is a most encouraging proof of increasing confidence among the orthodox Hindus. In the Kindergarten Class there are fourteen pupils, five or six of them being sent by the authorities of the State Girls' School at Poonah, and one by similar authorities at Kohlapur, to be trained by Ramabai as kindergarten teachers. Much satisfaction is expressed at their progress.

Through Ramabai's untiring energy the purchase, for \$12,000, of a house and grounds in Poonah, in every way suitable, has just been completed, the deed standing by Ramabai's desire in the name of the American Association. As but few alterations were required, it is probable that the Sharada Sadan is by this time in its permanent home.

Since it is clear that the work has passed beyond the stage of experiment, Ramabai's friends in this country are now more than ever bound to continue to her the support promised before the work was begun."

California keeps up its contribution with admirable fidelity, \$850 having been sent for the past year's subscription. Considering the absence of Miss Sarah D. Hamlin, to whose energy and enthusiasm California's liberal support was very largely due, the result is quite as good as could be expected. For general convenience the Pacific Coast branch will be hereafter merged in the parent society, and the Circles will remit directly to Boston.

THE SAN JOSE CHURCH.

[Read at Woman's Meeting, San Francisco, March 19th.]

In numbers, strength and consequent influence, the Unitarian Church of San Jose has gained much during the past year. From a position of comparative insignificance it gives promise of becoming one of the leading churches of the city. One thing that has contributed greatly to this is the fact that it has had sufficient confidence in itself to erect a large and beautiful church building upon the St. James Plaza, opposite the Court House and the new Hall of Records. This lot was purchased early last summer at a cost of nearly \$9000.

The corner-stone was laid in September with Masonic ceremonies, and was a grand and inspiring occasion. Mr. Wendte, Mr. Van Ness and Mr. Dodson were the visiting clergy; H. V. Morehouse, Esq., delivered the dedicatory address; Dr. E. A. Clark read a historical sketch of the church and of its predecessor, the "old Unity Society," under the Rev. Charles G. Ames, written by Mrs. Kathryn Smith, who contributed a hymn also, which was admirably rendered by the choir.

The day was one of perfect autumnal splendor; the divine in nature and in humanity joined to make fitting response to the legend of solemn gladness—"Service of Man, Worship of God"—which, carved in granite on the corner-stone, shows for what this church stands.

The building was enclosed and in the desired rough readiness for our annual entertainment in February, which this year was a "Country Store," where articles of every description—fruit, produce, fancy articles, dry goods and groceries—were on sale for five memorable days, February 9th–13th.

Each evening had an excellent program. The first was Miss Susan Hale's inimitable recital, "The Mysteries of Udolpho," and we tried to obey the bidding of the reader and put ourselves in the place of our novel reading grandmothers whose tears were ever ready for the fainting heroine, whose tender affections were ever gushing for the handsome, unhappy, misunderstood hero.

On the second and third evenings the amusing operetta, "The Dairyman's Bride," was charmingly given by the church choir—Mrs. Hillman-Smith, Miss Maude Green, Messrs. Knox and Babcock, assisted by Mr. Robert Butler.

The fourth evening reached the high-tide of numbers and enthusiasm in "Concert Rehearsal by the Country Singing School," under the able leadership of Mr. George Calvert. Fun and fugues were skillfully blended by the musical fifty, who, attired as young men and maidens of long ago, revived, through eye and ear, memories of the "good old times."

Refreshments were served every evening, and on Saturday, the 13th, an excellent dinner was spread from 11 till 2 at which grangers and city folk gathered in merry groups.

Saturday evening brought the "Country Store" to a successful close with a program which included Mrs. Gray's spirited rendering of Will Carleton's "How We Kept the Day" and the reading by the committee of competitive poems upon rural themes, interspersed with some good songs. Mrs. Alice Davis Moody's poem, "My Inner Home," was awarded the prize.

The "Country Store" netted more than \$1500, which will be expended in the interior finishing of the church building. The financial result is very gratifying, but I think the impulse to greater zeal in church work, to a more fervent brotherly love, to thorough co-operation in all that makes for righteousness, which impulse was felt by those who united in friendly competition to do their best for the object of common and central interest, is of far higher value in the upbuilding of the true church, which is the Kingdom of God within us.

The full dimensions of the church are 132 by 62 feet. The auditorium is circular, surmounted by a lofty dome, and connected with a social hall and library. A gallery in each increases the seating capacity of hall and auditorium. In the basement is a dining-room, large enough to accommodate two hundred people at table. Connected

with this are a commodious kitchen, pantries, etc. The basement is brick; the building is stucco of the Alpine cement, a new material that is very effective, looking both strong and handsome.

The Sunday-school, under the wise leadership of Mrs. Kathryn Smith, has prospered, and now enrolls more than one hundred and fifty; about two months ago there was a "Red-Letter Sunday" to celebrate the attaining of that good number. Mrs. Smith's plan of dividing the school into groups, each group in charge of a superintendent and assistants, works well. The groups are the Kindergarten, the Boys' and Girls', Young People's Fraternity and the Assembly, the last composed of the older members of the congregation. The Boys' and Girls' group is especially fortunate in the superintendency of Dr. Julia Mann, for long a member of Lloyd Jones' church in Chicago, where her enthusiasm in good work and versatile talents for ethical teaching of the young, had practical training. The "Upward Club," which she has organized in her class, is learning more and more the meaning of the first line of Edward Everett Hale's famous motto, "Look up, and not down."

The papers read and discussed in the Assembly treat high themes that touch life and its complicated interests in many ways, and are always suggestive and useful.

When our church home is finished it will shelter a strong and flourishing society. This measure of success has been earned by hard work, in which at first there were few to assist, but, as was said at the beginning, there is constant gain in numbers, and with that and unity of aim and action we shall go on from strength to strength in the "Service of Man—the Worship of God."

—ALIDA C. AVERY.

Choice seems a thing indifferent; thus or so,
What matters it? The Fates with mocking face,
Look on inexorable, nor seem to know
Where the lot lurks that gives life's foremost place.
Yet Duty's leaden casket holds it still,
And but two ways are offered to our will,
Toil with rare triumph, ease with safe disgrace,
The problem still for us and all of human race.

—UNDER THE OLD ELM.

WOMEN'S UNITARIAN CONFERENCE.

The members of the Women's Conference have handsomely printed the proceedings at their session of the Los Angeles Conference. It makes a pamphlet of fifty-five pages, and contains the report of the acting President, Miss Elizabeth B. Easton, and the following papers: "Post-office Mission Work on the Pacific Coast," by Mrs. B. F. Giddings, of San Francisco; "The need of deeper spiritual life," by Miss Bertha Shafter, of Oakland; "A Few Words on Church Charities," by Mrs. M. M. Soule, of Alameda, and "Educational activities of Unitarian Women," by Mrs. Kate N. Galpin, of Los Angeles. The papers are of a high order of merit and show how earnest and active our women are. Where are our men?

GERMAN UNITARIANS.

Services are held for the present, by kind consent of the trustees and pastor, in the Unitarian church, corner Franklin and Geary streets (smaller auditorium), every Sunday afternoon at 2:30 o'clock, by Rev. M. Ongerth. Dates and topics as follows: April 17th, "Easter Festival—The Empty Sepulcher;" April 24th, "God in History, in the Conscience, in the Heart;" May 1st, "Socialism and Anarchism;" May 8th, "Marriage;" May 15th, "The Family;" May 22d, "The Sacred Word;" May 29th, "Is Life Worth Living?" June 5th, "The Spirit of Jesus;" June 12th, "The Labor Question;" June 19th, "The Decay of Society;" June 26th, "Concerning Prayer." All are invited.

OAKLAND, April 20, 1892.

EDITOR GUIDON: Thanks for the attempt to correct an injustice; but I regret that it still leaves me in a false position. That I was in accord with Mr. Wendte's contention as to the deity of Christ is clearly shown by my recently brief contribution to the discussion. In my estimation the point of difference was *not* a "minor matter," as I am made to say. It relates to the authority of the Bible in matters of faith and practice, and is the major matter in my view.—S. GOODENOUGH.

SUNDRIES.

The last number of *Child and State* contains an article by Rev. C. W. Wendte, taking ground against State aid to sectarian institutions. It has also been reprinted in pamphlet form for general circulation.

Mrs. John S. Bugbee delivered an interesting lecture on "Alaska" in the church parlor on Tuesday evening. It was well illustrated by stereopticon views and gave many of her hearers an added desire for "a journey due North."

The K. Y. T. Club, one of the twelve Lend-a-Hand Clubs of Pilgrim Sunday-school, composed of the girls of Mrs. Louise Humphrey-Smith's class, will give a simple entertainment of music, recitations, etc., on Saturday afternoon, May 14th, at 2 o'clock. The price of admission will be ten cents.

Rev. S. M. Crothers of St. Paul has declined the very flattering call to the church in Boston left pastorless by the return to England of Rev. Brooke Herford. A larger congregation and a higher salary cannot win him away from the people who love him and need him. We rejoice that his vacation will bring him to this shore of the farther West where he has many friends and admirers.

A pleasant service was held by Pilgrim Sunday School on Easter morning, in their cheerful class-room. Charming decorations had been arranged by committees from the Onward and Onward Junior Clubs, and masses of flowers gave color and fragrance everywhere. The young sister school from the Mission was present, and shared in the services. A blithe Easter carol opened the exercises, followed by short recitations from various little scholars from both schools. Mrs. Frank W. Sumner sang a beautiful solo, and Mr. Horace Davis gave a wise and earnest little talk, adapted to young and old listeners. More carols and responsive readings completed the interesting services.

The organization of the Sunday-school Union of the Pacific Coast was completed on April 30th, too late for notice in this month's GUIDON. A good number of Honorary Annual members joined the society, each one contributing five dollars to the treasury. Rev. H. G. Spaulding was present and read a valuable paper on "Some Needed Improvements in Sunday-school Teaching."

Miss Florence Fletcher of San Jose, contributed much to the attractiveness of the Easter music in the First Church. Her violin solo, Mendelssohn's "Andante Religioso," was played with much delicacy and feeling. It is a great gift to lift the soul on wings of song, or stir the depths of feeling through the tones of a noble instrument. And no other seems so responsive to the spirit of the performer as the violin; it seems in the hands of a sympathetic player another and an added voice, an attractive means of expressing a noble thought or a feeling too deep for words.

Mr. John Fiske has given his interesting course of lectures since our last issue. They deserved larger audiences than they drew. When we fail to appreciate such opportunities, we show a lamentable lack of taste or judgement, and the community that neglects such a man as Fiske, is not passing judgment on him but is being judged. The lecture on "Schubert" was well attended, partly because it was given in the afternoon when ladies can dispense with reluctant escorts, and partly from the freshness of the subject, and the desire to hear the musical illustrations. To hear Mr. Fiske sing was a novelty and convinced his hearers that whatever may be said of his voice and execution, he has fine musical taste and feeling. His singing, like everything he does, is unpretentious, and much of the pleasure it gives is the reflection of his own pleasure in doing it. Mr. Fiske also lectured in Oakland, Berkeley and Alameda, and if he did not widely attract the masses, he deeply interested those who heard him.

Rev. Thomas Van Ness is again on the wing, going East for the May meetings by the way of Oregon and the Sound. His people at the Mission would like to have him give up his frequent journeying, and be all minister and not half Superintendent, but it seems impossible at present, and considering the difficulty of the feat he rides the two horses exceedingly well.

The Easter service at the First Church was impressive and fine. There was a harmony in the effective but simple floral decoration, the dignified music and the tender, deeply earnest discourse of Dr. Stebbins. "The heart endureth forever," was the theme, and the audience that filled the church to overflowing listened to it with rapt attention. The day was beautiful and the spirit of Easter, rising to higher life, seemed to pervade and enfold the place and people.

Mr. H. G. Spaulding of Boston, will deliver his attractive lecture on "Vesuvius and Pompeii," so favorably received everywhere in the East, at the Metropolitan Temple, on Saturday evening, May 14th, for the benefit of the Children's Hospital and Training School for Nurses. Mr. Spaulding was the originator in this country of stereopticon illustrations to lectures, and his course at the Lowell Institute, of which this lecture was the favorite, was one of the most successful ever given before it. Such a lecture for such a cause should not fail of success.

Since our last issue three sermons of our local clergy have been published, and they are all worthy of it. The Channing Auxiliary led off with the fine discourse of Dr. Stebbins of February 21st, which drew the lesson of the Providential guidance of human history as exemplified in the lives of Washington and Lincoln. The Alameda Unity Circle has put in print a discourse of Rev. Thomas Van Ness on "Unitarians," which fills a want often felt by the Post office Mission, and now the Alameda society publishes a late sermon of Mr. Haskell on "Voices from the Ancient World," in which he contrasts the teaching of the Christian Church and the Ancient Philosophers concerning Death.

NOTES FROM THE FIELD.

BERKELEY.—Everything is full of promise in our young society. Mr. Payne is well liked, both personally and as a preacher. One of our citizens gave an exhibition of stereopticon views—War Scenes of the Rebellion—for the benefit of the Unitarian Auxiliary, and ninety dollars was netted for its treasury. Our Sunday School is yet without a library, but the ladies are resolved to donate most of the money for the purchase of books for the Sunday School, thus forming a nucleus for what they hope may in time grow to be an adequate and excellent library.

OAKLAND.—The Oakland Sunday School celebrated in a very pleasant manner the seventieth birthday of Edward Everett Hale. Mr. Geo. W. Horton, the Superintendent, had arranged the order of service, the children participating with zest. Rev. Mr. Wendte made an address, interspersed with anecdotes of Mr. Hale, on the famous motto: "Look up, and not down," etc.

Easter Sunday was a great occasion in the life of this church. The congregation taxed every available resource for seating. The music by Mrs. Julie Rosewald and the chorus choir and Sunday School Orchestra was most enjoyable. The floral decorations were greatly admired—a rosebud also being in every one of the seats for its occupant. Fifty-two new members united with the church.

Mr. Wendte left Oakland on the 23d of April, and will sail for a visit to the Old World about May 1st. During his absence the Sunday worship will be continued as usual, except that the evening service will be suspended until his return in August. During the month of June the morning service will be held in the chapel.

Appointments for the pulpit have been made as follows: April 24th to May 22d (inclusive), Rev. Henry G. Spaulding, of Boston, Mass.; May 29th, Rev. William C. Bartlett; June 5th, C. A. Murdock; June 12th, Rev. David Heap; June 19th, to be announced; June 26th, Rev. Thomas Van Ness; July 3d to 31st (inclusive), Rev. Sam-

uel M. Crothers, of St. Paul, Minn.; August 7th and 14th, Rev. S. A. Eliot, of Denver, Col.; August 21st, Rev. Thomas Van Ness; August 28th, Rev. C. W. Wendte. These appointments insure an interesting discourse for every Sunday.

SAN BERNARDINO.—We clip the following from the San Francisco *Chronicle* of April 22d. It shows the activity of the Unity Society under its new leader, the Rev. A. J. Wells.

SAN BERNARDINO, April 21, 1892.

The flower fair given by the ladies of the Unitarian Church opened to-night at the pavilion with an immense attendance. The large building was decked in very artistic style and received enthusiastic admiration from all visitors. Surrounding the large room booths were arranged in different colors, the flowers blending in one grand harmonious effect of floral beauty. In the center of the room was a large fountain springing from a rocky pyramid, relieved by quantities of calla lilies. Suspended from the center of the stage was an immense star-shaped basket of marigolds, poppies and pink rosebuds. In front of the stage was a bank of roses bordered with red, fading to a white center, on which, in deep red, was the word "Unity." The designs in the different booths were elegant, novel and artistic, making the finest fair ever held in the county. During the evening the popular Arend orchestra of Los Angeles rendered a fine programme. The fair closes Saturday night. It is a decided success, and many strangers from surrounding towns and abroad are present to-night.

SAN JOSE.—Our denominational papers have recently contained various notices of the excellent prospects of our cause at San Jose; but they fail to state that the chief factor of Unitarian growth in that city is the very able preaching and personal character of its eminent minister, Rev. N. A. Haskell. Mr. Haskell has been most devoted in his efforts for the cause. Next to his faithful services, credit is due to Supt. Van Ness. It is not too much to say that without his constant advice and assistance in formulating the plans and raising money for the new church edifice, the latter would not have been built. With two such leaders and the co-operation of an unusually energetic and devoted body of laymen and lay women, success is assured.

CHURCH DIRECTORY.

At the suggestion of a correspondent, we publish a directory of the Unitarian ministers on the Pacific Coast so far as known. We would esteem it a favor if the pastors whose addresses are not given, would supply us with the data to make the list complete.

CALIFORNIA.

ALAMEDA.....	Rev. George R. Dodson, Pastor 2057 Central Ave.
BERKELEY.....	Rev. E. B. Payne Durant Ave., near Ellsworth
FRESNO.....	Rev. S. A. Gardner
LOS ANGELES.....	Rev. J. S. Thomson 950 Washington St.
LOS ANGELES (East).....	Rev. J. H. Phillips Primrose Ave.
MAYFIELD.....	Rev. Geo. H. Greer
NATIONAL CITY.....	Rev. B. F. McDaniel
OAKLAND.....	Rev. C. W. Wendte 1202 Harrison St.
ONTARIO.....	Rev. Leslie W. Sprague
POMONA.....	Rev. Leslie W. Sprague
REDLAND.....	Rev. A. J. Wells
SACRAMENTO.....	Rev. J. Herbert Hogan Cor. Second and P Sts.
SAN BERNARDINO.....	Rev. A. J. Wells Kennistown House
SAN DIEGO.....	Rev. B. F. McDaniel 574 Grape St.
SAN FRANCISCO.....	Rev. Horatio Stebbins 1609 Larkin St.
SAN FRANCISCO.....	Rev. Thomas Van Ness 822 Twenty-first St.
SAN JOSE.....	Rev. N. A. Haskell George St.
SANTA ANA.....	Rev. E. R. Watson Hotel Richelieu
SANTA BARBARA.....	Rev. P. S. Thacher
SIERRA MADRE.....	Rev. Eli Fay
STOCKTON.....	Rev. W. E. Copeland 184 Hunter St.

OREGON.

PORTLAND.....	Rev. Thos. L. Eliot West Park St.
PORTLAND.....	Rev. M. A. Wilbur Fifth St.
PORTLAND.....	Rev. John Erickson 428 Quimby St.
SALEM.....	Rev. H. H. Brown

WASHINGTON.

OLYMPIA.....	Rev. Napoleon Hoagland
OCOSTA.....	Rev. Mrs. M. T. Aitken
PRYALLUP.....	Rev. Herman Haugerud
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TACOMA.....	Unitarian Parsonage, Tacoma Ave.
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